

Christian Science and Insanity Were Subjects Argued in a Contest Over a Woman's Will.

Claim That Miss Helen G. Brush, Through Her Belief in Mrs. Eddy's Teachings, Had Become Mentally Incapacitated, Not Sustained by Court.

WRITTEN FOR THE SUNDAY REPUBLIC.
THE Surrogate's Court, New York, has decided that the will of Miss Helen C. Brush shall stand. The contestants, however, announce that the case will be appealed.

By the will of Helen C. Brush, an elderly unmarried woman of refinement and education, a fortune of \$100,000 was left to the First Church of Christ, Scientist, New York, to the practical exclusion of her relatives. The relatives promptly filed suit to break the will.

This suit has been one of the most interesting that has engaged the attention of lawyers and the public in general for many a year, as it involved the question, "Is Christian Science a proof of insanity?" The disciples of the faith feared that the will would suffer a blow, in comparison with which the money loss would be as nothing, should the law declare that Miss Brush was mentally incapacitated from making a sound will.

Some years ago Miss Brush read Mrs. Mary Baker Eddy's book, "Science and Health, With Key to the Scriptures." In the fall of 1886 she was taken ill with pneumonia and was treated by Mrs. Augusta E. Stetson, a noted Christian Scientist. Miss Brush recovered and, believing that she had been healed by the strange science, became an ardent disciple of its teachings. She gave frequent and public testimony of her faith, in spite of the fact that her relatives did all within their power to dissuade her.

Later Miss Brush was discovered to be a sufferer from consumption, and in May, 1890, she summoned Mrs. Stetson to her side. In her testimony, Mrs. Stetson asserted that Miss Brush sought to make her a beneficiary under her will for \$50,000, which she declined. The testimony also revealed that Miss Brush had directed Mrs. Stetson as to the making of a will, and gave her a card containing a memorandum of its provisions. Mrs. Stetson said she took this card to Lawyer Delano, a Christian Scientist, who, in a few hours, returned with a will. It is this will which was contested.

The First Church of Christ, the institution to which the bulk of the fortune was willed, is the church in which Mrs. Stetson holds the office of first reader. To one of her sisters and a brother Miss Brush left \$10,000 each. Another sister received a bequest of \$10,000.

James E. Brush, the brother, declared that his sister had become mentally unbalanced through Christian Science, and brought noted alienists to swear that a person who believed that disease could be healed by ignoring its presence and by mental effort was insane.

Clever lawyers questioned and cross-questioned the leaders of Christian Science who were witnesses, and who explained the elements of the faith, men and women, hold how they had healed through mental efforts on their part and on the part of their patients.

While these persons talked, representatives of the State sat by busy taking notes, their purpose being to secure evidence by which to later prosecute the witnesses under the health law.

It was claimed by the contestants that Miss Brush, believing herself to be cured of pneumonia through Christian Science when physicians had said she would not recover, became a member of the new church

with the result that she soon became estranged from her brother and sister, and her mind becoming weakened by disease, she was an easy dupe of Mrs. Stetson.

One witness testified that a woman ill of typhoid fever had been told by a healer to get up and eat ice cream, which order she obeyed and got well. Other witnesses testified that even drooping and withered plants had grown fresh and taken on new life through the influence of Christian Science. It was shown that the central idea of the faith is the belief that disease exists only in the mind, and that when belief in disease no longer exists the body is healed.

Mrs. Stetson declared that it was Christian Science and not the validity of Miss Brush's will that was on trial, and that Christian Science and not the validity of Miss Brush's will that was on trial, and that Christian Science was on the eve of a great victory.

When Attorney John M. Bowers, representing the contestants, made his argument against the probating of the will, the courtroom was crowded. Mr. Bowers charged that the bequests to relatives were put in to enable the will to be defended on the score that the testatrix had not forgotten her family. He held that the failure to specifically dispose of valuable jewelry and clothing and furniture indicated haste in drawing the will, which was witnessed by George W. Delano and Anna Holder, both believers in Christian Science.

"There has been an effort on the part of the proponents," said Mr. Bowers, "to bring into the discussion the tenets and doctrines of a so-called religion. I make no attack on any religion or sect. For aught I know there may be among the Christian Scientists persons as sane as those who worship God under any other name."

He added that many persons, under a misconception of the teachings of their sect, had gone beyond the bounds of sanity, and cited cases of persons who had turned against relatives who opposed their beliefs. The burden of proof, he said, was on the proponents, and he cited authorities to that effect.

"The question in this case," said Mr. Bowers, "is not what she believed, but what effect her belief had upon her mind and judgment."

The memorandum from which the will had been made was destroyed, and of this fact Mr. Bowers made a strong point.

Dismissing the evidence, Mr. Bowers continued: "The evidence fully warrants me in saying that this is the will of Mrs. Augusta E. Stetson, or of the diseased mind of Helen C. Brush, disordered by the strange influence of these strange ideas. She came so under the influence of Mrs. Stetson that she lived and moved and had her being in her. We are not trying Christian Science; we are trying the influence of Mrs. Stetson and a small band of her followers over Miss Brush."

Before the conclusion of the case, reporters had discovered that in the household of Mrs. Stetson were two invalids—her mother, who is rheumatic, and her husband, who is afflicted with rheumatism, heart trouble and curvature of the spine. Until the publicity given the fact, through the courtroom, that these two afflicted people shared with Mrs. Stetson her palatial home, at No. 24 West Seventy-second street,



HELEN C. BRUSH, SPINSTER.
Whose mental soundness was questioned because she left her fortune to further the interests of Christian Science.

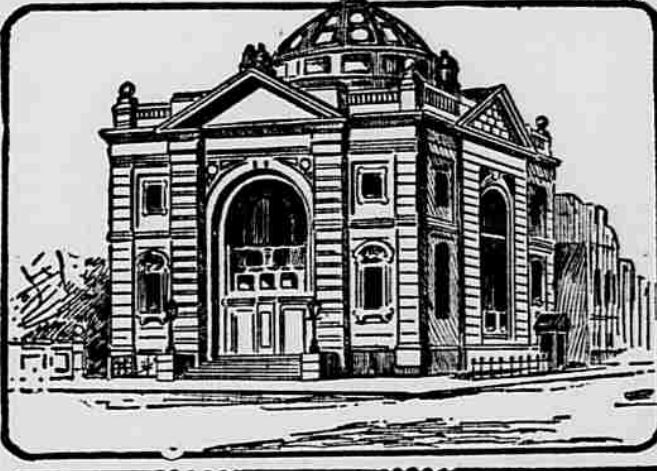


MRS. EDDY.
High Priestess of Christian Science, whose writings converted Miss Brush.

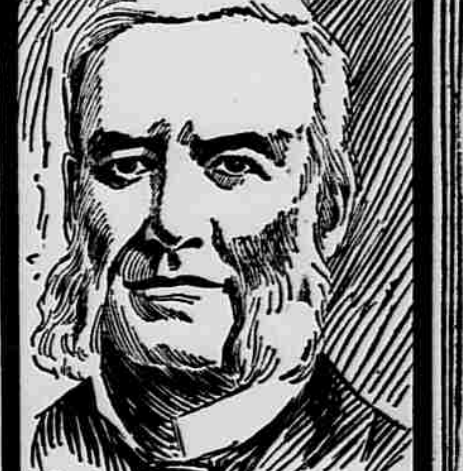
MRS. STETSON, Reader in the First Church of Christ.



DR. McLEAN ALLEN HAMILTON.



SECOND CHURCH OF CHRIST-SCIENTIST.



DR. AUSTIN FLINT.

very few persons, even Christian Scientists, knew of their existence.

It is said that Mrs. Stetson's income is a large one and that to her mother and husband she shows the gentlest of care, sparing no expense where their comfort is concerned. A trained nurse is hired and all that money can do for the sufferers is being done.

When Mrs. Stetson was asked about the condition of her mother and husband, she was averse to discussing their ailments, and said that her husband was not a believer in Christian Science and had never allowed a Christian Scientist to treat him. When asked if she believed that Christian Science could cure her husband she said:

"Most certainly. If my husband does not believe in Christian Science and does not want to appeal to it for relief, there is nothing that I or my fellow-workers can do. It is no part of our creed to force our beliefs on even our best beloved."

Mr. Stetson draws a pension from the Government. He contracted rheumatism while in Libby Prison in the course of the Civil War.

Mrs. Stetson has just issued a letter from Mrs. Eddy on the subject of reporting to authorities contagious diseases. Says Mrs. Eddy:

"I have always believed that Christian Scientists should be law-abiding, and,

acted by this conviction, I authorized the following statement, which appeared about one year ago:

"Rather than quarrel over vaccination, I recommend that, if the law demand an in-

dividual to submit to this process, he obey the law and then appeal to the Gospel to save him from any bad results. Whatever changes belong to the century, or any epoch, we may safely submit to the provi-

dence of God, to common justice, individual rights, and governmental usages.

"This statement should be so interpreted as to apply, on the basis of Christian Science, to the reporting of contagion to

the proper authorities when the law so requires. When Jesus was questioned about obeying the human law, he declared: "Render unto Caesar the things which are Caesar's," even while you render unto God the things which are God's."

Early Miracles of Christ.

What Tradition and Apocryphal Books Tell of Them.

The miracles wrought by Christ in his public ministry are scarcely touched upon by any of the better-known apocryphal gospels. Such matter comes mainly from patristic and heretical sources and from fragments discovered but recently. I have embodied in the narrative below some of the stories of this kind.

It came to pass as the twelve apostles were going with the Lord into a temple of the Gentiles that he might make known unto them the ignorance of the devil, that the chief priests, having beheld the disciples following Jesus, said to them: "O wretches, why do ye walk with him who saith, 'I am the son of God?' Do ye mean to say that God hath a son? Which of you hath ever at any time seen God associating with a woman? Is not this the son of Joseph, the carpenter, and his mother is Mary, and his brothers James and Simon?"

Now the hearts of the apostles were turned into weakness when they heard these words. And Jesus, having known that their hearts were giving way, took them into a desert place, and did great miracles before them, displaying to them all his godhead. And the apostles spake to the chief priests, saying, "Come ye also, and see; for behold, he hath persuaded us."

And the chief priests having come, went into the temple of the Gentiles, Jesus showed the apostles the heaven, that they might know whether the things were true or not. And there went in along with the thirty men of the people, and four chief priests. And Jesus having looked on the right hand and on the left of the temple, saw two and a half hundred sphinxes, one on the right and one on the left. And Jesus turning to the apostles, said: "Behold the sign of the cross, for these are like the cherubim and seraphim which are in heaven. Then Jesus, having looked to the right, where the sphinx was, said to it: 'I say unto thee, thou image of that which is in heaven, which the hands of men have sculptured, be separated from thy place, and come down, and answer and convict the chief priests and show them whether I am God or man.'"

And immediately the sphinx removed from its place, and having assumed a human voice, said: "O foolish sons of Israel, not only has the blinding of their own hearts been enough for them, but they also wish others to be blind like themselves, saying that God is man; who in the beginning fashioned man and put the breath into him; who gave motion to those things which move not. He it is who called Abraham, who loved his son Isaac, who brought back his beloved Jacob into his land. He it is who prepared great benefits for those who obey him and prepareth punishment for those who believe him not. Pretend not that I am only an idol which can be touched with hands; for I say unto you, these temples are more excellent than your synagogues."

"For though we are stones, and the priests have given us only the name of a god; yet those priests who serve the temple purify themselves, being afraid of the demons. For if they have become ceremonially unclean, they purify themselves seven days, because their fear; so that they do not come into the temple because of us, on account of the name of a god which they have given us. But ye, if ye have committed fornication, take up the law of God, and go into the synagogue of God, and read, and do not reverence the glorious words of God. Because of this, I say unto you that the temples purify yourselves, and that they also become churches of his only-begotten Son."

The sphinx, having said this, ceased speaking, and the apostles said to the chief priests, "Now it is fitting that ye should believe, because even the stones have been convicted by you. And the Jews answered and said: 'By magic these stones speak, and do not ye think that it is a god? For if ye have tested what has been said by the stone, ye have ascertained its deception. For where did Jesus see Abraham, or how did he see him? For Abraham died many years before he was born, and how doth he know him?'"

Then Jesus, having again turned to the image, said to it: "Because these believe not that I have spoken with Abraham, go

away into the land of the Canaanites, and go to the double cave in the field of Mamre, where the body of Abraham is, and cry outside the tomb, saying, 'Abraham, Abraham, whose body is in the tomb, and whose soul is in paradise, thus speaketh he who fashioned man, who made thee from the beginning his friend. Rise up, thou and thy son Isaac, and the son of thy son, Jacob, and come to the temple of the Jebusites, that we may convict the chief priests, in order that they may know that I am acquainted with thee and thou with me.'"

And when the sphinx heard these words, immediately it walked about in the presence of them all, and set out for the land of the Canaanites to the field of Mamre, and cried outside of the tombs, as Jesus had commanded it.

And straightway the twelve patriarchs came forth alive out of the tomb, and answered and said to it: "To which of us hast thou been sent?" And the sphinx answered and said: "I have been sent to three patriarchs for testimony; but do ye go in, and rest until the time of the resurrection." And having heard they went into the tomb, and fell asleep. And the three patriarchs set out along with the sphinx to Jesus, and convicted the chief priests. And Jesus said to them: "Go away to your places." And they went, and he said also to the image: "Go up to thy place." And straightway the sphinx went up and stood in its place. And Jesus also did many other miracles, yet they did not believe in him.

There came to Herod the woman Veronica, who wished, as having been healed by Jesus, to erect a monument to him. And not daring to do this, she offered a petition to Herod, telling the manner of her cure by Jesus, and asking permission to erect a monument to the Saviour Christ in this same city. And King Herod, hearing these things from the petition, was astonished at the miracle. And, being afraid at the mystery of healing, said: "This cure which hath befallen thee, O woman, is worthy of a very great monument. Go, therefore and erect unto him such a one as thou wilt, honoring by thy zeal him that healed thee."

Immediately after this, Veronica erected to Jesus Christ, in the midst of her own city, Paneas, a monument of molten brass, mingling therewith a certain portion of gold and silver. It represented a woman, with her hands stretched out, as if she were praying. Opposite this was another upright image, made of the same material, representing a man, clothed decently in a double cloak, and extending his hand toward the woman. And soon after this wonder appeared, that a certain strange unknown herb of wonderful virtue sprang up near the statue, climbing to the hem of the brazen cloak. And it was a remedy for all kinds of diseases.

JACKSON AS A SOCIAL CENTER.

Famous Old Tennessee Town Noted for Hospitality and Beauty of Its Women.



MRS. JOE TUCHFELD.

A Charming and Popular Young Matron of Jackson, Tenn.

Special Correspondence of The Sunday Republic. Jackson, Tenn., Feb. 27.—No city of its size in the South is more up-to-date in social matters than Jackson. This place is known far and wide for the beauty of its women and the charm of its society.

Among the leading clubs and organizations strictly for the ladies are the Ladies' Book Club, the Knickerbocker, the Mutual Improvement Club, the Lyric Club, the Bachelor Maids and the Industrial Club.

The clubs for men only are the Lyndhurst and the Conversational clubs.

The Shakespeare Circle is composed of members of both sexes.

The Lyndhurst Club is the leading social organization of the city. It has elegant quarters on the second floor of the Murray block.

The club has two stated entertainments every year, one for men only, the other depending for most of its brilliancy upon the presence of the fair sex.

In addition to this one or two Friday evenings in each month are ladies' evenings, and then the rooms and dancing hall are turned over to the ladies, who, acting as hostesses, entertain the members of the club. Will T. Harris is president; Messrs. C. R. Posey and E. L. James, vice presidents, and R. B. Lindsey secretary of the club. The membership is nearly 100.

Jesus washed his hand, and raising up the cover said: "In the name of God." And he held a great fish all cooked and exhaling an odor sweet as the charm of its society. This fish was seasoned with salt, pepper and other spices, whilst around it were five small loaves of bread.

But Simon said, "O spirit of God, are these meats from this or the other world?" And Jesus answered, "Are not both this and the other world, with all that they contain, equally the works of God? Enjoy with grateful hearts all things that thy Lord giveth you, asking not whence they come. But if the appearance of this fish seemeth to you to be a marvel, ye shall see a greater marvel than this." Then he turned to the fish and said to it, "By the will of the Lord, live!" And the fish began to move, but the apostles fled away in terror. Then Jesus called them back and said, "Why do ye flee from that which ye have asked for?" And he said to the fish, "Be come as thou wast before." And immediately the fish became cooked in the same state in which it was when it descended from heaven. The apostles asked Jesus to eat of it, but he said, "I asked not for it, but let him who asked for it eat of it. Because they believed that their request for food had not been without sin, Jesus called many of the old, the dumb, the sick, the fish. There were thirteen hundred who ate of it, and when a portion of it was cut off it was as an instant replaced, so that the fish was yet whole as if no one had touched it.

And not only were the guests satisfied, but they were also cured of all their infirmities.



MISS DOT LEAVITT, MISS EDITH AMES, MISS CLARA MOIST.



MISS STELLA THRALL, MISS BETTIE DONALDSON.

PROMINENT SOCIETY GIRLS IN THE YOUNGER SET OF SPRINGFIELD, MO.